177
301 the favorite ornament of both sexes, of adults as well as children (cf. Photos. 3, 4, 5, 8, and many others).

The Tapirapé showed the same love for those beads as did the
301 Karajá, wanting always the smallest and whitest ones (cf. Photo.
[171] 2) and showing intense dislike for those of other colors and those made of clear [105:90] glass. [Ed., the remainder of the paragraph is omitted.]

Among the Tapirapé, the beads I saw were used merely as necklaces. It is true that these Indians are also very fond of deck-
● [855] ing out their children in these ornaments, and the larger the number of beads at the neck of a girl, the more beautiful she seems in everyone's eyes. People often borrow beads from each other to enhance this sort of beauty, and not only do married couples use their beads in turn, but this is also done between parents and children and between friends belonging to different families.

Beads were the object of the only theft between two Tapirapé
[674] committed during my stay at Tampiitáua. When Maeyma was deserted by his wife and hung his hammock next to that of Taipá, a matronly widow, she appeared on the following morning with beads around her neck. [Ed., the last sentence, which concludes the section in Vol. 105, is omitted; there is no section in Vol. 106.]

[107:107] Tapirapé of both sexes usually wear their hair cut
302 straight across the forehead just above the eyes, so that it cannot fall across the face (Photos. 3 and 28). They do allow it to grow on the sides and in the back, however. Some of the men, women, and children sometimes part their hair anywhere on the forehead, thus partly baring it (Photos. 59, 61, and 63). The hair reaches shoulder length in the back, and this occurs more frequently among the women than among the men (Photos. 4, 67, and 69). The latter sometimes hold it with a strip of inner bark tied around the head (Photos. 4 and 5) or gather it into a pigtail (Photos. 1, 4, and 7), while the women and children always wear it loose. The hair
171 of some boys seems to have been cut at several lengths (Photos. 2
302 and 8), as described by Krause (2, 209 and Fig. 37) for Karajá boys. It may be said that, as a rule, there are many similarities between Tapirapé and Karajá hair styles. In both tribes also, the hair of boys
[856] is cut all over to half a centimeter when they are about ten years old, except for a narrow strip of hair three centimeters long that surrounds the head like a crown (cf. Krause, ibid. and Plate 43, Fig. 2).

171
173 Catarina, Xokleng [Shokleng] or Aveikoma [Aweikoma], studied
551 by Henry (50). [Ed., end of Vol. 124.]

[127:231] CHILDHOOD

171 Father Fernão Cardim (310) wrote of the Tupinambá: "There
●855 is nothing parents love more than their own children, and he who does something for the children can obtain anything from the parents." Roughly, this sentence could be applied to nearly all Brazilian tribes and to the Tapirapé among them. This love is
855 manifested in the understanding with which the adults treat the children. An Indian father would never answer his child's question with: "This is grownup stuff you can't understand," thus destroying, in the fashion of certain White fathers, the trust with which the child seeks out his most learned friend. The Indian father does not speak to the child with an air of superiority, and consequently there is no chasm between them, such as frequently separates children from adults among us.

In fact, a Tapirapé will show patience toward a child even before he reaches the age of asking for explanations. I shall never forget the attitude of Vuanomanchí when a small child seated in his lap urinated on his bare legs. No fuss! This worthy family man did not even get up. He took a piece of straw from the ground and pushed down the liquid with it. He neither scrubbed nor washed himself. He uttered no word and made no motion that might disturb the child.

[127:232] Nor shall I forget the behavior of Maeyma during the illness of his little girl. Several women were weeping around the girl's hammock, and Maeyma was the only man who was crying. Seated in his hammock, he covered his face with his hands and sobbed. He seemed to have lost weight during the short period of
[262] his child's illness. As befits a mindful father, he ate nothing during
[755] this time except for a little maize cauí and manioc flour. On the following day, when the girl seemed to have improved, Maeyma, lying in the hammock held her like something breakable, and when he moved his hands he did so gingerly.

784 In the Tapirapé tribe, as in many others, the intimate and con-
855 tinuous connection between child and parents is acknowledged and

855 [784] respected by the latter through abstentions to which they submit for the child's sake over a long period of time, and not only when the child is sick. The period of physical contact also lasts longer 853 than among us. Although the statement of Father Vicente de [114] Salvador (37), according to which certain Tupinambá mothers [171] nursed their children "seven or eight years" is exaggerated, we may assume that the same thing occurred among those Tupí as we observed among the Tapirapé and numerous other Brazilian tribes, that is to say, a child who already plays and runs about with other children without adult supervision and who still nurses at his mother's [171] breast. According to Lipkind (2, 187), Karajá children sleep with 513 their mother until they stop nursing. In Tampiitaua, I found one boy and one girl, each a year old, two girls of three years, and one girl of four years who slept with both parents in the same net in 1935, and two girls of one year who did so in 1947. In 1935, I found one girl of a few months, one girl of less than a year, one girl a little over a year, and one boy of three who slept with their mother, and in 1947 I found one boy of one year, one boy of two, and one boy of four who did the same. I found one girl and one boy of four and one girl of six who slept with their father in 1935 (the mother slept in an adjoining hammock with a smaller child) and one boy of two who did so in 1947. In that same year, a girl of about 10 slept with her father, a man of 35, while his wife, about seven months pregnant, who was not the girl s mother, slept in the next hammock. And in 1935, a boy of six slept with his mother's older sister while the mother slept in another house with her husband, who was not the boy's father.

The Tapirapé adorn the children with special care. I showed 301 in Chapter 6 (Photo. 13) how even before the birth they make 954 tamankuré for a child's ankles. When he is born, they proceed to adorn him with the traditional ornaments of the tribe, [127:233] and in addition they hang beads obtained from the Whites around his [422] neck. Like everything else they may give him, these beads are acknowledged henceforth as the child's property. A museum collector may sometimes have difficulty obtaining an object owned exclusively by a child not yet old enough to understand his wish.

854 I was moved when I saw a Tapirapé mother attempt to protect her weeks-old baby against the strong noon sun while crossing the village plaza. She held it close against her abdomen and ran bent